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AND

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SAUL AND DAVID.

David was a man whose character presents an indescribable interest to one who has duly studied it, in the various aspects in which it is presented in the sacred volume. His biography is one of the most remarkable ever drawn, and the character it displays is one worthy of high admiration, and abounds in scenes and circumstances less striking for their variety and proper interest than for the lustre they throw upon his principles and his motives. We might remark of him with peculiar emphasis, that none but an old man can fully appreciate the character of this second king of Israel: for it seems to require a large part of a life to become thoroughly acquainted with him, under all the variety of situations in which he was placed, and habitually to employ his devotional poems with a full appreciation of their beauties and excellencies, and with all their proper personal effect.

We might safely challenge any man,

however extensive his reading, even if he were familiar with the literature of the world, to name a writer or a personage, out of the sacred volume, fit to be compared with David, for exalted and interesting character in youth and age: wisdom, learning and fortitude, literary taste, poetical ability, combined with that deep and exalted piety, which indeed was not only the chief ornament of these, but their foundation and source.

The youth of David offers a study in itself of the most interesting and instructive kind: but, so far as we know, it has not received from any writer the attention, and full consideration which it merits. The pure and exalted piety which he imbibed in childhood, free from every taint of superstition, offers one of the most curious and important problems to be derived from the perusal of the sacred volume. Who were his instructors in the grand principles of true religion? What means were then employed

by the "mothers in Israel," as well as by the fathers, in making those just impressions upon the minds and hearts, the characters and lives of their children? How often do we, American parents, find reason to ask questions like these with extreme solicitude! But the best part of David's education was that divine teaching of the heart, which no earthly instructor could bestow. The fear and love of God, early implanted, gave him a taste for the study of the works of creation, and a delight in meditating on those divine perfections of which they are both the effects and the evidences.

Of David's early life, that is, his childhood, we know hardly anything: and that little we have obtained by inference, from incidental remarks, here and there dropped in the course of his biographies, and from allusions found in his own devotional writings. Yet probably we feel quite familiar with his habits and feelings during that period. Perhaps some of our readers would be surprized, if they should recal and enumerate such passages, and observe how few and how brief they are. The truth is, they convey much in few words, and the mind of the reader comprehends their import.

Our print represents David, in the first of those many trials and dangers to which he was ever exposed by the enmity of Saul. It is mentioned in the first book of Samuel, 18th ch., 10, 11th v.: "And it came to pass on the morrow, that the evil spirit came upon Saul, and he prophesied in the midst of the house, and David played with his hand, as at other times, and there was a javelin in Saul's hand; and Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice."

Our picture is inaccurate in representing the scene as occurring in the open air; but it is otherwise well designed. And of what a series of persecutions was this the beginning, even down to the cave of Adullam and the forest of Engedi?

All that the Bible tells us inform of him before he appeared to be anointed king, is

comprehended in the 11th and 12th verses of the 16th chapter of the first book of Samuel. That prophet, having been sent to Bethlehem, to anoint one of Jesse's sons as king of Israel, in the room of Saul, who had forfeited the divine favor, refused all the seven elder, and asked if there were not another. He was brought from the sheepfold, as he says, evidently, being considered the least of his brethren, so humble that he was not thought of when the others were collected. Nothing is said of his occupations or reflections before that time, except that he was a keeper of sheep: but how strongly is impressed upon our fancy the charming picture of a "ruddy countenance," oft turned to heaven, by day and by night, with an expression of holy meditation, or the raptures of praise! How often have many persons of similar taste dwelt in imagination upon the scenes so often witnessed by the rural solitudes of Bethlehem, when the shepherd boy tuned his little harp, and joined its tones with his voice, in some of those inimitable strains, which have been the admiration of the best men of every succeeding age! Yet, although this more than hero then cultivated a refined and exquisite taste for the beauties of nature and the pleasures of solitude, his easy and unvarying life did not sink him into the indolence or effeminacy of the poetical Arcadian shepherd.

He was called to the exercise of courage, and the exertion of the greatest agility and strength; and he acquitted himself so well, that the mere recollection of it emboldened him to a contest from which all the Israelitish army shrunk aghast, and which made the heart of "the goodliest of the people," even the bold and gigantic Saul himself, to tremble. "There came a lion and a bear and took a lamb out of the flock; and I pursued after him, and when he rose against me I took him by the beard and slew him."

A person unaccustomed to fathom a character like David's, might be at a loss to account for its formation in solitude, and in a station so humble and despised as that in

which he passed the first years of his life. But allow him to have had true piety, that deep, sincere, and prevailing admiration and love of the true God, which he exhibited in his later days, and the mystery is explained. Such a fire, fanned by habitual devotion, may early be blown to a flame; and, when bright and encreasing may be expected to break forth in splendid displays of the noblest qualities of the human soul. But his motives were liable to misinterpretation as they now are, by all but kind minds. His father appears to have entertained no apprehension of his extraordinary qualities; and his brother spoke to him in the contemptuous and reproachful language addressed to a frivolous and deceitful child, a truant boy, the very hour in which he won the title of the champion of Israel. Even then he was regarded by Saul merely as a dangerous rival; and few seemed to have appreciated his character. There was indeed but one man who we perceive did him justice; and now we must name a personage among the most interesting mentioned even in the sacred volume itself. Jonathan, the son of Saul, an heir to that throne for which the humble David had already been anointed, saw him with the head of Goliath and heard him answer the king in a few simple words, and from that moment "his soul was knit to the soul of David, and he loved him as his own soul."

And here, we fancy, is another mystery for many a common reader. Whence so sudden and violent an attachment? True, the subsequent pages bear witness to its permanency. It was unvarying through many most interesting and trying scenes, down to the day when David sang his sweet elegiac lines, after the battle of Gilboa: "How are the mighty fallen." But whence the origin of such unconquerable attachment? To a youth actuated by generous and ardent piety, who has recently passed triumphantly through an heroic enterprize by his sincere trust in God, it cannot appear unnatural to feel for another, of his own age and character, whom he sees acting

in a still more desperate case, borne through by the same spirit, and modestly but firmly attributing his success to the arm in which he trusts. Jonathan a short time before the death of Goliath, had attacked the advanced posts of the enemy, in open day, and driven the whole army away in a panic. Let the reader attentively consider the state of mind in which he must have been when he coolly climbed up the hill before his armor-bearer, relying wholly on God, and that in which his surprizing victory must have left him, and then imagine his impressions on seeing David, as he is represented in 1 Sam. 17, 58; & 18, 1.

We have been thus particular, because we have long since formed certain views of the character before us, which, we are sorry to find, are not extensively entertained. If these remarks shall lead any of our readers to a more attentive and thorough consideration of it, it will certainly do them good, and so abundantly reward us.

#### HYMN.

In trouble and in grief, O God  
Thy smile hath cheered my way;  
And joy hath budded from each thorn  
That round my footsteps lay.

The hours of pain hath yielded good  
Which prosperous days refused;  
As herbs, though scentless when entire,  
Spread fragrance when they're bruised.

The oak strikes deeper, as its boughs  
By furious blasts are driven;  
So life's tempestuous storms the more  
Have fixed my heart in heaven.

All gracious Lord, what'er my lot  
In other times may be,  
I'll welcome still the heaviest grief  
That brings me near to thee.

*Selected.*

A life of full and constant employment is  
the only safe and happy one.

*Ratting on a large scale.*—A stock company has been formed in France, capital 500,000 francs, for the destruction of rats and mice throughout the kingdom! Paris is said to be in some quarters almost uninhabitable from the vast numbers of rats in them. The modus operandi of this rat company is not given. The shares are all taken up.



*Pleasing News from our Seeds.*—We continue to receive expressions of thanks for the numerous seeds we have distributed to our subscribers and others in all parts of the country; and not having time enough often to address any of them in any other manner, we shall occasionally mention such things in our magazine as they may be most desirous of learning.

The *Ailanthus* seeds have generally come up well, so far as we have been informed; and, as we have sent out nearly a million of them, it is reasonable to presume that some thousands more of fine trees will soon be shading select spots, which might otherwise have been left bare, or at least destitute of that new and ornamental plant. Besides this, as we conceive, no little good has been done to the country, by directing more or less of the attention of many thousands of persons, of all ages and conditions, to the neglected subject of planting trees, by giving them some specific information respecting a particular species, and inciting them to take a first step in arboriculture. How many may hereafter do much more?

The *Mummy Wheat*, though probably a fall-grain, has been sown by some, and grows well. The same may be said of the *Modern Egyptian Wheat*, which we have since distributed to many of our subscribers.

The *Egyptian Bean* also, which accompanied the seeds last mentioned, has shown a great adaptation to the soil and climate in this vicinity at least, and promises to thrive remarkably well.

As for the other seeds, both of trees, shrubs and flowers, we have less information, and of some of the exotics less hope. However, there is nothing lost by the mere examining of the seeds of a new or interesting plant; and the curiosity which most of us feel respecting them is not only harmless but creditable.

We expect hereafter to send other seeds from time to time, and thus to do something towards fostering the taste and habits which we have been solicitous to form. A few years might see a new and improved feature in every landscape, if even a small proportion of our countrymen would adopt the practice which we have recommended.

The *Ailanthus* trees in this city, and especially in the neighborhood of our residence, (near Union Square,) are very abundant, and

in the most flourishing condition. They are now in full leaf and flower, and make a fine display: not a withered branch or twig to be seen, nor even the smallest pinhole through a leaf in looking up under their branches, to denote the attack of an insect. At the corner of 11th. St. and 7th Avenue, is a nursery, raised from seeds two years ago, with hundreds of straight and elegant young trees, although multitudes of the finest have been taken up and sold. The soil is rich, and has been well watered. The only complaint we hear from any quarter against the *Ailanthus* is, that it shoots up suckers too abundantly.

#### SKETCH OF LAPLAND.

FROM "REYNARD'S JOURNEY."

We passed on, and travelled, till we arrived at the hut of a Laplander, which was on the side where the lake begins to form the river. I have talked a long while of the horses of the Laplanders, without telling you what they were; I should now, therefore, endeavor to gratify your curiosity.

The Laplanders have no fixed abode; but they go from one place to another, carrying with them their whole property. This change of abode takes place, either for the convenience of fishing by which they subsist, or for the nourishment of their rein-deer, which they seek somewhere else, when it is finished in the place where they lived. They usually establish themselves in summer on the borders of the lake, in the place where the torrents are: and in winter they remove to the thicket places of the wood, where they expect to find a sufficient quantity of animals in hunting. They have no difficulty in packing up quickly: for in a quarter of an hour they have taken down their whole house, and tied all their utensils upon rein-deer, which are of wonderful use to them. They employ, on this occasion, five or six, on which they place their whole baggage, as we do upon horses, besides their children who are unable to travel. The deer go one after another; the second is attached, by means of a long strap to the neck of the first, and the third is tied to that of the second, and so on. The father of the family marches behind these deer, and precedes all the rest of the flock, which follow him as the sheep follow the herdsman. When they arrive at a spot proper for a residence, they unload their animals, and begin to build their house. They

raise four pieces of wood, which are the supporters of their whole building, and produce a figure shaped like a bell. All these planks are employed to support a large cloth, which they call *Woaldmar*; and which forms, at the same time, the walls and the strength of the house. Those who are rich employ a double covering of cloth, the better to preserve them from the rain and the wind, whilst the poor employ turf. The fire is in the middle of the hut, and the smoke goes out at a hole, which is left for that purpose at the top. This fire is continually burning, during winter, and during summer; on which account the greater part of the Laplanders lose their sight, when they become old. The pot-hanger descends from the roof above; some of them are made of iron, but the greater part are formed of a branch of the birch-tree, or the pine, which they throw down in a heap, when they employ them to make their beds.

There are in Lapland a very great number of ermines, which the Swedes call *lekat*. This animal is about the thickness of a large rat, but twice as long. It does not always retain the same color, for in summer it is somewhat red, and in winter it changes its hair, and becomes as white as we see it: its tail is equally long with its body, and it terminates in a little point black as ink, so much so, that it is difficult to see an animal which is at the same time either blacker or whiter. The skin of an ermine costs four or five pence. The flesh of this animal smells disagreeably, and it lives upon minevers and mountain rats. This last little animal, wholly unknown every where else, and very singular, as you shall see, is sometimes found in such abundance, that the earth is wholly covered with them. The Laplanders call it *lernucat*; it is of the size of a rat, but the color is redder, marked with black; and it seems as if it fell from heaven, for it is never seen, except after a great rain. These beasts do not flee from the approaching traveller; but on the contrary, run to him with a great noise; and when any one attacks them with a stick, or any other weapon, they turn upon him, and bite the stick, to which they continue hanging by the teeth, like little angry dogs. They fight with the dogs, whom they are not afraid of, and leap upon their backs, and bite them so severely, that the dogs are obliged to roll themselves on the

earth, to get rid of this little animal. It is even said, that they are so warlike, that they sometimes declare war against each other, and that when the two armies arrive near to the place which they have chosen for the field of battle, they fight bitterly.—As these animals are warlike, they have also many enemies, who make considerable havoc among them. The rein-deer eat all those they can meet with. They are the most delicate food of the dogs. The foxes fill their dens with them, and lay up magazines of them for times of scarcity; this vexes the Laplanders, who know when they have procured this food; for this prevents them from seeking food elsewhere, and from falling into the snares which have been laid for them. But that which is remarkable in this creature is, its sensibility of its approaching destruction. Foreseeing that it cannot live during winter, it retires to the top of a tree, between two forked branches, where great numbers are caught; others of them, not relishing this kind of death, jump into lakes, where they are often found in the body of the pike, newly swallowed; and those of them, who do not wish to be the authors of their own destruction, and who patiently await their destination perish in the earth, when the rains which brought them into existence likewise deprive them of it.

*The Fisheries.*—We regard it as strictly true, to say that, without our fishermen, we could hardly have manned a frigate, or captured one during the year 1812. Marblehead alone furnished more men for the public service, than some whole States. At the close of the Revolution, there were in that town more than thirteen hundred widows and fatherless children; in 1815 more than five hundred of her citizens were released from a single British prison. We are certain that they composed a large part of the crew of "Old Ironsides" in her two earliest victories; and we believe that the number was not much diminished, when that favorite ship passed into the hands of Stewart, and won her last battle.—*Selected.*

*Washing on a large Scale.*—There has been established in Sevres, near Paris, a public wash-house. This establishment is built principally of iron, is new and elegant, and contains all the necessary conveniences. Two large basins, the water of which is constantly renewed, enable two hundred persons to wash at once. The wash-room is arranged with the greatest care; an ironing board, and a ventilator on a new plan, by which the linen is dried in five minutes, assist and complete the whole operation.—*Selected.*

## THE FAITHFUL MINISTER.

*(From Fuller's Holy State.)*

"He endeavors to get the general love and good will of his parish."—This he doth not so much to make benefit of them, as a benefit for them; that his ministry may be more effectual; otherwise he may preach his own heart out before he preacheth any thing into theirs. The good conceit of a physician is half a cure, and his practice will scarce be happy where his person is hated; yet he humours them not in his doctrine to get their love; for such a spaniel is worse than a dumb dog. He shall sooner get their good will by walking uprightly, than by crouching and creeping. If pious living and painful laboring in their calling will not win their affections, he counts it gain to lose them. As for those which causelessly hate him, he pities and prays for them: and such there will be; I should suspect his preaching had no salt in it, if no galled horse did wince.

*He is strict in ordering his conversation.*—As for those who cleanse blurs with blotted fingers they make it worse. It was said of one who preached very well, and lived very ill, that when he was out of the pulpit, it was pity he should ever go into it, and when he was in the pulpit, it was pity he should ever come out of it. But our Minister lives sermons. And yet I deny not but dissolute men, like unskilful horsemen which open a gate on the wrong side, may by the virtue of their office open heaven for others, and shut themselves out.

*He doth not clash God's ordinances together about precedency.* Not making odious comparisons betwixt Prayer and Preaching,—Preaching and Catechising, public prayer and private, pre-meditate prayer and ex-tempore. When at the taking of New Carthage in Spain, two soldiers contended about the Mural Crown (due to him who first climbed the walls) so that the whole army was thereupon in danger of division, Scipio, the General, said, "He knew that they both got up the wall together, and so gave the scaling crown to them both. Thus our Minister compounds all controversies betwixt God's ordinances, by praising them all, practising them all, and thanking God for them all. He counts the reading of common prayers to prepare him the better for preaching, and as one said, if he did first toll the bell on one

side, it made it afterwards ring out the better in his sermons.

*He carefully catechiseth his people in the elements of religion.* Except he hath (a rare thing) a flock without lambs, of all old sheep; and yet even Luther did not scorn to profess himself a scholar of the catechism. By this catechising the Gospel first got ground of Popery: and let not our religion, now grown rich, be ashamed of that which first gave it credit and set it up, lest the Jesuits beat us at our own weapon. Through the want of this catechising many which are well skilled in some dark out corners of Divinity have lost themselves in the beaten road thereof."

*Experiments on Drowning.*—"If a small animal be immersed in water in a transparent glass vessel, the phenomena of drowning are readily observable. There is first a deep expiration by which bubbles of air are expelled from the lungs. There is then an effort to inspire; but the effort is ineffectual, there being no air which can be received into the lungs; and a spasm of the muscles seems to prevent the admission of water in any considerable quantity into the trachea. The attempts to breathe are repeated several times: and after each attempt a small quantity of air is expelled from the mouth and nostrils, until the air-cells of the lungs are almost completely emptied. Then the animal becomes insensible, and convulsive actions of the muscles mark the instant when the brain begins to suffer from the influx of the dark-colored blood. After these convulsions the animal is motionless, and gives no signs of life: but if the hand be applied to the thorax, the pulsation of the heart, gradually becoming fainter and fainter, indicates that some remains of vitality still linger in the system. Before the circulation ceases altogether, the muscles of respiration resume their action, and some ineffectual efforts are again made to breathe. It is a remarkable circumstance that the diaphragm continues to exert itself nearly as long as the heart itself, so that the interval between the cessation of the attempts to breathe and the cessations of the motions of the heart, short as it is in animals that die of strangulation, is shorter still in those that perish from drowning. These phenomena follow each other in rapid succession, and the whole scene is closed, and the living animal is converted into a lifeless corpse, in the brief space of a few minutes. I have never opened the thorax of an animal in which the heart was found acting in such a manner that it could maintain the circulation of the blood so long as five minutes after complete submersion; and from the information which I have received from some of the medical attendants at the receiving-houses of the Royal Humane Society, I am led to believe that the period is very rarely, if ever, longer than this in the human subject."



*Ladies' Shoes.*—"If shoes were constructed of the shape of the human foot, neither too large nor too small, and making an equal pressure everywhere, corns and bunions of the feet would never exist. But, unfortunately, shoes are seldom made after this fashion; and in ladies' shoes especially there are generally two signal defects—first, the extremity of the shoe is much too narrow for that part of the foot, (namely, the toes,) which it is to contain; and, secondly, for the purpose of displaying as much of the foot as possible, the whole of the tarsus and metatarsus is left uncovered, and the pressure of the shoe in front is thrown entirely on the toes. The toes are thus squeezed against each other, and then pushed out of their natural position; and all the projecting points, chiefly where the joints are situated, are pinch and tormented either by the neighboring toes or by the leather of the shoe; and thus it is that corns of the foot are generated."—*Brodie's Lectures.*

#### CEREMONIES ON THE DEATH OF THE POPE.

The Pope is dead. Gregory 16th, whose portrait will be found on the title page of the 8th number of the American Penny Magazine, Vol. 2d, died lately at Rome.

He was one of the most weak-minded, bigoted, and fanatical of the modern Popes, and one of the most immoral of men, though not of pontiffs: but being a protector of the Jesuits, their pens are already, (if we mistake not the style of certain eulogistic writings,) speaking his praises in the newspapers.

Our readers may like to hear something of the ceremonies practiced in Rome after the death of a modern "Pontifex Maximus." We abridge and translate the following chiefly from the "*Secret de Rome*," a new illustrated Parisian work, of which we have heretofore given a notice. (See Vol. 1, p. 734.)

As soon as the Pope has drawn his last breath, the Cardinal Chamberlain (who directs the state of the church and administers justice,) visits the Vatican and the Quirinal palaces, to take possession of them in the name of the Apostolical Chamber. As a sign of mourning he wears a violet-colored coat, and the clerks of the Chamber who accompany him are dressed in black. He sends out the guards to occupy the city gates, the castle of St. Angelo, the other posts, and the principal public squares. He rides in a very magnificent coach, preceded by the captain of the Pope's guards, and escorted by the Pope's

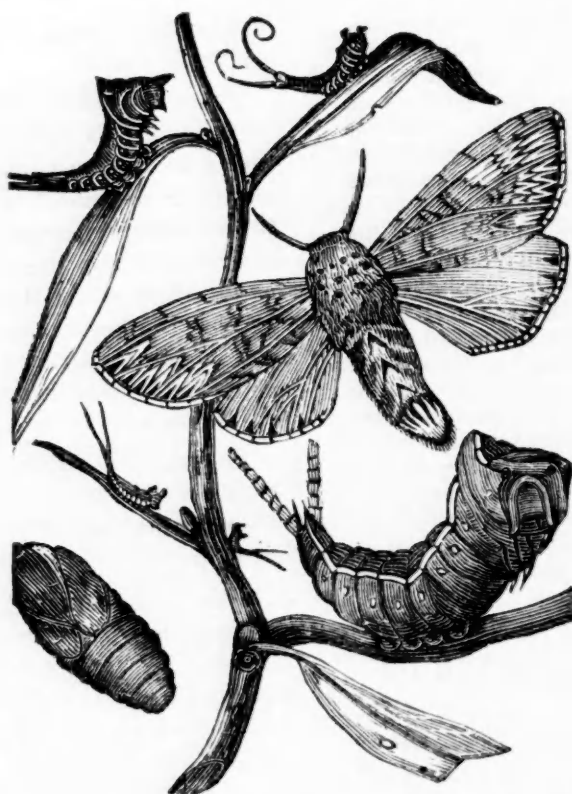
hired Swiss troops, while the great bell of the Capitol tolls.

On entering the Pope's apartment, he calls aloud the Pope's first name three times; and then goes into the cabinet and breaks his seal of "the Fisherman," to prevent the friends of the deceased "successor of the Apostle Peter" from committing forgery. The ring is worn by the Pope, while living, on the left hand, and has engraved upon it Peter, with a line and hook trailing in the water, and costs about 200 Roman crowns. He then defaces the Bull-seal.

The corpse is carried with great pomp to St. Peter's, by torch-light, on an open litter, dressed in red and with a stole. It is attended by a crowd of prelates.

"My lord bishops," priests and monks, succeed, on mules caprisoned in black, and followed by light-horsemen and cuisassiers, and a train of cannon. The body is then exposed three days in the church, upon an immense bier constructed in the chapel of the Holy Sacrament, rising above the iron grating and in full view of the spectators. The legs of the corpse are so placed, that the feet extend through the grating, to allow the people to reach and kiss them; and this act of idolatry is performed by thousands. Coulanges mentions in his memoirs, that during the exposure of the corpses of Alexander 8th and Innocent 12th, a boy was stationed to drive away the flies, and also to strike the hands of persons who endeavored to take off pieces of the Popes' garments. A large portion of the Roman people, however, absent themselves from these and other debasing ceremonies, from contempt and abhorrence; while pick-pockets and other criminals form a considerable part of the crowds by which they are attended.

The funeral lasts six days; and during that time the Cardinals are not idle. They hold several meetings to confirm officers, remove the army and police, and choose the president of the couclave, the physicians, surgeons and other persons to attend themselves during the election, which now occupies almost all attention. Audiences are now given to foreign ambassadors, by the Grand College, and offers of protection and compliments are made. The ministers kneel three times on entering the royal hall, where they are received as if the Pope were present.



#### TRANSFORMATIONS OF A NIGHT-BUTTERFLY.

Butterflies, properly so called, fly only by day, and rest at night. Moths or Millers, fly only at evening. These have generally not so bright colors as butterflies, and may be known from their keeping their wings spread out horizontally while at rest, and not vertical and touching each other over their backs. The chrysalis, or pupa, of a moth also differs from that of a butterfly, in having no corners or points, like that seen on the left hand corner of our print.

But there is another sort of scaly-winged insects, much resembling the moths, with which most persons have less acquaintance. These are the night-flyers, or Sphynxes, different species of which are active at different hours, from late twilight to dark night. They are far more numerous than is commonly imagined. We must repeat here that the order of transformations in them all is the same which we have several times given before: viz., the egg, the caterpillar, (several sizes of which are depicted above,) the chrysalis or pupa, and the winged fly.

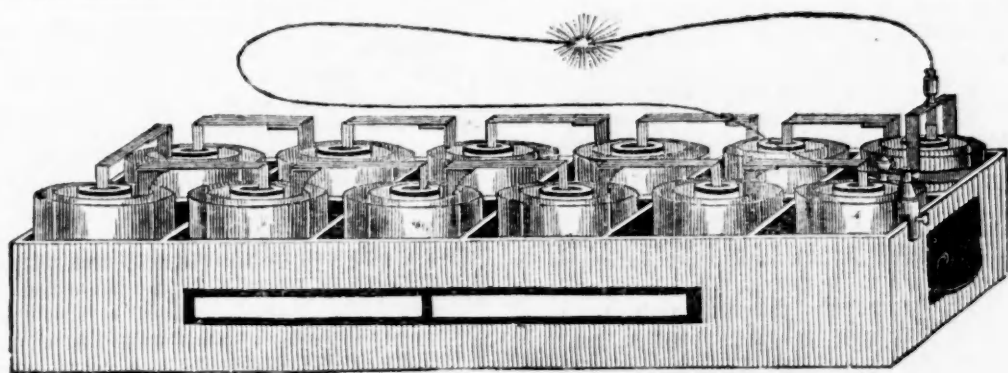
Among the insects which we have not yet described, we choose for the present occasion the most destructive within doors: the Woollen Moth, commonly so called, which,

or rather its caterpillar commits such ravages in our wardrobes. Although differing greatly in size from the figures above, it resembles all the insect tribe in the general habits of change. We copy from a late anonymous writer on natural history.

Few insects appear more deserving of admiration than those which possess the art of fabricating garments for their own use. Like the human race, they come into the world naked; and their birth is scarcely completed, when they begin the task of clothing themselves. The reader will easily perceive that the insects here alluded to are the little moths which, in warm weather, are seen to issue from our closets, where furniture, cloth, ermine, feathers, all fall a sacrifice to the depredations, not indeed of the moth itself, but of the worm which is evolved from the egg of the moth. All that the moth does is to deposite its eggs on these different articles; but it is the grub that proceeds from these eggs that effects all the mischief.

The grubs of the different sorts of domestic moths do not make their garments after the same fashion, nor of the same materials. It is probable that the different species of moths vary as much in this respect as the inhabitants of different countries: the shape of their garment is peculiarly convenient; it is a small cylindrical tube open at both ends, and exactly fitted to the body of the grub; the stuff used for this purpose is fabricated by the moth.





## GALVANIC LIGHTING APPARATUS.

Ever since the first flash of lightning was seen in the sky, we must presume human curiosity has never failed to be excited by its appearance, to discover its cause and its nature. Until Franklin drew down a portion of it from the clouds, by a kite and its string of wire, nothing certain was known of some of its most important properties. The loadstone and magnet had long before this been objects of almost equal wonder; and galvanism, in its turn, attracted attention, though for a long time also, without satisfying enquiry. Much more is now known of them all; and they are found to be in some points so closely connected, that it is equally difficult to separate and to unite them: to prove them to be distinct, or to believe them to be one.

To get the first and simplest idea of galvanism, in the easiest way and without the least exposure or inconvenience, get two bits of metal, one of which readily rusts or oxidizes and the other not, (as a silver coin and a copper one,) and lay one under the tip of the tongue and the other upon it: then press the front sides of both till they touch each other. A slight but peculiar sensation is instantly produced, something like tasting salt. It is a feeble shock of galvanism. Enlarge the coins, and you increase it. Place several broad plates of similar metals in water containing a very little salt or acid, and you may produce a shock, too powerful to be endured with convenience. Enlarge still more, and you may bring out sparks, intensely hot.

Step by step discoveries have been made, which, without explaining every thing which excites curiosity, have led to the construction of machines that produce wonderful effects.

One important fact is, that when galvanism moves from one object to another, it returns, forming what is called, but without regard to

the form of its track, a galvanic circle. Another important fact is, that while galvanism is passing through steel, it makes it a magnet, but no longer. On this principle the astonishing Magnetic Telegraph acts, invented by Mr. Morse, and now extended, and in use from Washington to Boston, and on some other routes. A single iron wire will conduct the galvanic influence between the most distant points yet tried, and magnetize a piece of steel at one end, as often as the other touches a galvanic battery. A small rod of steel is hung near it on a pivot, with a pen at one point. This strikes upon a piece of paper every time the other point is attracted by the magnetized steel. The letters of the alphabet are expressed by certain dots and lines, and any word may be soon spelled; while abbreviations or arbitrary signs are used for many common sentences. The return stroke, to form the circle, is made along the same wire.

Motion may easily be given to a metallic wheel by a current of galvanism: but it has not been found practicable to employ it as a moving power, though it has been thought of as a substitute for steam in boats and carriages.

The most "dazzling" effect of galvanism is produced in the manner represented in the print given at the head of this article. But before describing the machine, we will remark, that instead of the old apparatus of plates, hollow cylinders of zinc are placed in porous earthen jars, and these set in larger jars supplied with acidulated water; and, the power is much greater, especially when a few of them are connected.

GROVE'S GALVANIC BATTERY.—here represented, consists of slips of Platina, placed in porous Porcelain Cups, the cups surrounded with thick zinc cylinders,

placed in glass or glazed porcelain vessel.—The platina in each cup is attached to the zinc cylinder in the next, except at the extremities or poles, the platina being the one pole and the zinc the other; to each of which supports are attached with brass cups, having binding screws, to receive conducting wires for experimenting with.

*Directions for using it.*—The plates being properly arranged in the cells, the external glass vessels are to be nearly filled with sulphuric acid, previously diluted with from twelve to fifteen times its bulk of water, and the interior porcelain cups with strong and pure nitric acid. The wires are to be secured in the brass cups with screws at the poles of the battery; and when steel shavings, fine wires, watch springs, &c. attached to one of them, are brought in contact with the other, combustion, with brilliant scintillations, will be exhibited. Gold, silver, or copper leaves interposed between their extremities, will burn with bright and varied colors. Water with a little sulphuric acid or common salt added to it, may be rapidly decomposed by employing the wires tipped with plating and gasses collected in the glass furnished with the instrument.

Charcoal points attached to the wires can be burned with a brilliant light. The coal should be of hard wood, and recently burned. After using, the whole should be taken out of the case, the different parts well washed in water and replaced. Care should be taken to keep the platina slips from injury, they being thin, and the metal very valuable.

One of these machines was exhibited at the American Institute Fair, by Mr. Benjamin Pike the manufacturer (of 294 Broadway.) It illuminated the spacious hall very brilliantly. A difficulty however arises from the necessity of keeping the charcoal points at a particular distance. By using several machines at once this is easily obviated, as is done in Paris.

*Literary Excellency of the Bible.*—Its language is unrestrained, open; it speaks of every thing, and in every strain; it is the prototype, it has been the inimitable model, nay, the inspirer of all the most elevated productions of poetry. Ask Milton, the two Racines, Young, Klopstock. They will tell you, that this divine poetry is of all the most lyric, the boldest, the most sublime; it rides on a cherub, it flies upon the wings of the wind. And yet this book never does violence to the facts or the principles of a sound philosophy of nature. Never will you find a single sentence in opposition to the just notions which science has imparted to us, concerning the form of our globe, its magnitude and its geology; upon the void, and upon space; upon the inert and obedient materiality of the stars; upon the planets, upon their masses, their courses, their scope, their dimensions or their influences; upon the suns which people the depths of space, upon their number,

their nature, their immensity. So too in speaking of the invisible world, and of the subject of angels, so knew, so unknown, so delicate, this book will not present you a single one of its authors, who, in the course of one thousand five hundred and sixty years of their writing, has varied in describing the character of charity, humility, fervor and purity, which pertains to these mysterious beings. So too, in speaking of the relations of the celestial world to God, never has one of these fifty writers, either in the Old or New Testament, written one single word favorable to this incessant pantheism of the Gentile philosophy. Nor shall you find one of the authors of the Bible who has, in speaking of the visible world, let fall from his pen one only of those sentences which, in other books, contradict the reality of facts; one who makes the heavens a firmament, as do the Seventy, Jerome, and all the Fathers of the Church; one who makes of the world, as Plato, an intelligent animal; one who reduces every thing below, to the four physical elements of the ancients; one who thinks with the Jews, with the Latins, and the Greeks, with the better spirits of antiquity, with the great Tacitus among the ancients, with the great De Thou among the moderns, with the sceptical Michel Montaigne, that "the stars have dominion and power, not only over our lives and fortunes, but our very inclinations, our discourses, our wills; that they govern, impel and agitate them at the mercy of their influences; and that as they and others teach us, all this lower world is agitated by the slightest movement of the heavenly bodies. You will not find one who has spoken of the mountains as Mohammed did, of the cosmogony as Buffon, of the antipodes as Lucretius, as Plutarch, as Pliny, as Lactantius, as St. Augustine, as the Pope Zachary.

*An Old Almanac.*—Samuel Close, Esq., of Greenwich, has sent us an old Almanac—it is for the year 1775, and contains many things which are curiosities for the present age.—Among the advertisements are the following:

"The Flying Machine, kept by Mr. John Mercereau, at the New Blazen Star Ferry, near New York, sets off, (during the summer season) from Powles Hook for Philadelphia, every Monday, Wednesday and Friday morning. From the first of November to the first of May, it performs the journey only twice a week, and sets out on Mondays and Thursdays. The wagons in Philadelphia set out from the house of Mr. Joseph Vandegrift, the same mornings. As the stages set off early in the morning from Powles Hook, passengers would do well to cross the Ferry the night before. The price for each passenger is 20s proc. and goods as usual."

*Express.*

## THE CONQUEST OF MEXICO.

BY HERNANDO CORTES.

*(Concluded from page 348.)*

The death of Montezuma was the signal for increased hostilities, and the Spaniards were driven out of the city of Mexico, with great loss, Cortes himself narrowly escaping being taken, and reserved for the dreadful death of sacrifice to their gods. Indeed many of the Spaniards, who were taken in the retreat, suffered death in this manner.

But such was the indomitable spirit and energy of Cortes, that, no sooner had he recovered from his defeat, than he determined to make an attempt once more, and conquer, with the aid of his Indian allies, the whole country. In this he was ably seconded by his officers: men tried and experienced, who were willing to undergo any and every hardship, for the sake of retrieving their losses. Preparations were rapidly made, and they soon re-enacted the bloody scenes through which they had just passed; fighting numerous battles, and taking cities, towns, and provinces, all of which he compelled to take the oath of allegiance to the Spanish crown; and thus many joined his standard. He was also reinforced by numbers of his own countrymen, who were attracted thither by curiosity and by the hope of plunder; for there seemed to be a power in the name of Cortes, which drew all who came within hearing of it, under his standard.

After innumerable hardships, defeats and victories, the city and country around came into the possession of the Spaniards; yet not until every exertion had been made that was possible, and the inhabitants were compelled by starvation to deliver themselves up. But even this would not have been sufficient, had not the capture of Guatemozin, the successor of Montezuma, deprived them of all hope.

It is estimated that there perished in the siege of Mexico, upwards of forty-five thousand persons by the sword, besides numberless beings by famine and other diseases. The city was totally destroyed; for the Spaniards, as they progressed in the siege, destroyed such parts of it as fell into their hands, in order to prevent their enemies from assailing them from the houses and turrets, (a species of warfare much practised by the Aztecs;) and, when it was obtained possession of, it was little better than an unsightly mass of ruins: for where once the proud city, the pride and glory of the Western world, had towered in might and majesty; where once the lofty palaces and temples, in proud beauty and grandeur had reared their heads; now all lay hushed and still; and that city, with its towers and palaces, was almost level with the dust. The glory of the Mexican empire had departed, and they had ceased to have a name among the independent nations of the earth.

The whole empire now soon submitted to

the Spaniards; and they found themselves in possession of the New World, as absolute masters. Cortes, however, during the whole of the conquest, had been acting without authority from either Charles V. of Spain, or Velasquez, with whom it will be recollected he was not on friendly terms; and, now that the country was in a state requiring a governor, he did not hesitate to assume the reigns of government; trusting to the liberality of his sovereign to bestow upon him the reward he claimed to have merited.

Now if we regard the temerity of the undertaking, of which a signal example is afforded in the voluntary destruction of the ships that had conveyed the conquerors to the Mexican coast, for the purpose of cutting off all hope of retreat, or the spirit with which they met the perils that surrounded them at every step of their progress; or the results that finally crowned their exertions; this enterprise, in point of strange and wonderful adventure, and we may add of unprovoked, unjustifiable outrage, is almost without a parallel in ancient or modern times.—Like all conquests in war, it was stained by acts of gross injustice and cruelty toward the conquered, for which no justification, no excuse can be alleged. Some palliation may be sought in the spirit of the age, which not only exercised but commended the summary destruction of all opposed to the Catholic faith, wherever they might be found. This spirit formed a deep infusion in the character of the Spanish Hidalgos, who were engaged in the discovery of the New World, of which Columbus himself was a memorable example; but the reader of the Conquest of Mexico, and of the Life of Cortes, must be of weak discrimination, if he allows himself to regard the bloody fanaticism of Rome to claim kindred with Christianity, or if he joins in excusing one of her most unrelenting executioners.

The true objects of this crusade against infidel pagans, were to enlarge the dominions and increase the revenues of his "most Catholic majesty," and to satiate the thirst of conquest, power and wealth of Cortes and his soldiers.

The conquest effected as complete a revolution in the religious, as it did in the civil institutions of the country, but for what end? Every vestige of the ancient idolatry was carefully erased, and the entire population, nominally brought into the Christian fold: but a new system of idolatry was erected in its turn, with the double crime of giving it the name of true religion. Thus carrying the emblems of the cross in one man, and the sword in the other, Cortes punished, (as he expressed it) with the utmost rigor, all who refused to recognise him, in the double capacity of propagator of the Christian faith and vice-regent of the lawful sovereign of the New World.

It is claimed that his treatment of the Indians was in general mild and conciliatory,



after he had effected their subjugation. This was the effect of policy, and partly, it is probable, of fear. Octavius and an hundred other usurpers, have pursued a similar policy, when they had no longer anything to hope from war.

Cortes, was, if I may so express it, not merely the soul, but the body of enterprise: present everywhere in person, in the field or in the camp, conducting all negotiations and intrigues; and like Cæsar, he wrote his own commentaries, in the midst of the most stirring scenes which form the subject of them. His return to Spain was hailed by the people with acclamation; he received many marks of favor from his sovereign; was created "Marquis of the Valley of Oaxaca," and numerous tracts of land were conferred upon him. He soon, however, returned to Mexico, where he continued to reside for many years, till, finding that his presence in Spain was necessary, in order to clear his fame, he again set sail, and, on landing, was seized with a violent disease, which terminated fatally. He expired on the 2nd December, 1547, in the 63d year of his age.

His character is marked by the most opposite traits, embracing qualities apparently the most incompatible. He was avaricious, yet liberal; bold to desperation, yet cautious and calculating in his plans; magnanimous, but very cunning; courteous and affable in his demeanor, yet inexorably stern; lax in his notions of morality, yet (what is not uncommon) a sad bigot. The great feature in his character was constancy of purpose; "a constancy," says Prescott, not to be daunted by dangers, nor baffled by disappointments, nor wearied out by impediments and delays.—Dangers and difficulties instead of deterring, seem to have a charm in his eyes. They are necessary to rouse him to a full consciousness of his powers. He grappled with them at the outset; and, if I may so express myself, seemed to prefer to take the enterprise by the most difficult side. His power over the minds of his soldiers was a natural result of their confidence in his abilities: but it is also to be attributed to his popular manners: that happy union of authority and companionship which well fitted him for the command of a band of roaming adventurers. It would not have done for him to have fenced himself round with stately reserve as a commander. He was embarked with all his men in a common adventure, and nearly on terms of equality, since he held his commission by no legal warrant. But while he indulged in this freedom and familiarity with his soldiers, he never allowed it to interfere with their strict obedience, nor in any way impair the severity of discipline. "He preferred," says Bernal Diaz, "to be called Cortes by us, to being called by any title; and with good reason," continues the enthusiastic old cavalier; "for the name of Cortes is as famous in our day, as was that of Cæsar

among the Romans, or Hannibal among the Carthagenians." He showed the same regard towards his ancient comrades in the last act of his life, mingled with the abject fear of the future, and that dependence on human ceremonies which Rome inculcates in her counterfeit Christianity: for he appointed a sum of money, by his will, for the celebration of two thousand masses for the souls of those who had fought with him in the campaigns of Mexico. How wonderful it is, that every historian, even to the latest, should persist in praising a conqueror like this, on the very same grounds as those on which the hired writers of antiquity lauded the victors while living! How wonderful that the rules of Christianity have never been applied to measure his inhuman character!

H. A. O.

*Tropical Beauties.*—An officer of our army now in Texas, humorously describes as follows, some of the beauties of that country—

"In clearing the ground to pitch my tent, I killed a water moccasin; about three o'clock in the morning, I was awakened by the barking of a dog—he had just run a rattlesnake out of my neighbor's tent, when the rattling and barking aroused me—nine rattles captured. I again lay down, and when day broke, a yellow-necked lizard was cocking his eye cunningly from the ridge pole of my tent. I sprang up, seized my boot to despatch him, when, lo! out of my boot dropped a tarantula! Exhausted from fright and fatigue, I dropped back into a chair, but no sooner sat down than I was compelled rapidly to change my position, having been stung by a scorpion.

This reminds us of Sidney Smith's comical description of the tropical countries, which occurs in Waterton's Wanderings in South America. 'Insects,' says the witty writer, 'are the curse of tropical climates. The bete rouge lays the foundation of a tremendous ulcer. In a moment you are covered with ticks. Chigoes bury themselves in your flesh, and hatch a colony of young chigoes in a few hours. They will not live together, but every chigoe sets up a separate ulcer, and has his own private portion of pus. Flies get entry into your mouth, into your eyes, into your nose; you eat flies, drink flies, and breathe flies. Lizards, cock-roaches, and snakes, get into bed; ants eat up the books; scorpions sting you on the feet. Every thing bites, stings or bruises; every second of your existence you are wounded by some piece of animal life that nobody has ever seen before, except Swammerdam and Meriam. An insect with eleven legs is swimming in your tea-cup, a nondescript with nine legs is struggling in the small beer, or a caterpillar with seven dozen eyes in his breast is hastening over the bread and butter! All nature is alive, and seems to be gathering all her entomological hosts to eat you up.—Sel.

INDEPENDENT FEMALE ORPHAN  
MANUAL LABOR SCHOOL.

An institution with this title has been commenced by Mr. Isaac H. Abbott, near Harrisburgh, Rockingham county, Virginia, of which we have just received some accounts for the first time; and it is conducted on principles so well accordant with our own views, that we take pleasure in noticing it.

Poor and friendless girls are admitted, from 9 to 13 years of age, and are placed under the care of Mr. Abbot as their guardian, until 14, when they are allowed to choose any other. They are taught three hours a day, and work eight; two hours are allowed for meals and three for recreation—the rest for sleep. During one of the hours of work, however, they are taught in several branches, orally and with black-board exhibitions, without interrupting their labors. The objects are to give them a good common education, to teach them an useful trade by which they can always earn their support, and to secure them a good and permanent home, for life, or until they marry.

The only branch of business yet introduced, is the manufacture of a very neat and durable kind of ladies' baskets, made of the fine twigs of a species of willow which grows abundantly in the swamps in that part of Virginia; but it is intended hereafter to add bonnet-making and glove-making. The baskets are already quite in demand, we are informed, in those southern parts of the country where they are known; and a specimen, which may be seen at our office, is very creditable to the young workwomen. It exceeds all others we have seen in one respect; the material is at once so strong, tough and elastic, that it suffers no injury from being compressed or bent in any direction, and immediately resumes its proper form and appearance.

Mr. Abbot has been in this city, and is about to visit the southern watering places, to sell these products of the labor of his industrious and ingenious pupils, with good prospects of success. We cannot but hope he will receive the encouragement from the public which his philanthropic and judicious project appears to merit.

We have long felt a deep interest in manual labor schools, and could not be persuaded that their general failure was owing to any

essential defect, believing that mismanagement, usually in the business calculations, was the true cause. Mr. Abbot has adopted some very sensible features in his plan. He precludes every idea of charity, both from the public and from the pupils, refusing to receive any donation in money, in any form whatever, (only books, plants, and a few other objects being admitted,) and never allowing the inmates to imagine that they are dependant on any person but themselves for their maintenance. He devotes himself to the experiment, as he considers it, with the spirit of a man fully confident of success, and cautiously guards against every unnecessary expenditure, selling the products of the manufactory himself, and managing the institution with great economy, with the assistance of his family.

The school is situated in a pleasant and healthful country place, 125 miles west of Richmond, 70 from Winchester, and 20 from Stanton, which is the centre of education in various departments for that part of the State. Although in a well peopled district it is five miles from the village.

We doubt not our readers will learn of this new and promising experiment with pleasure, as its success would, in all probability, lead to extensive good in different parts of the country.

*Captain J. C. Fremont.*—The severities experienced by Capt. Fremont's exploring company in Oregon were such that Mr. Preuss, the German philosopher, was obliged to subsist on live toads, which he caught with a penknife. He also ate black ants, suffering them to crawl upon his fingers and licking them off. For some time the whole company lived upon their own mules and horses; and after having eaten their favorite dog, Hamath, they lived nearly a week upon acorns. In that part of the country, they came to a tribe of Indians who ate grass like cattle.—One tribe, near the salt lakes, lived upon worms, another upon roots, another upon pine nuts, another upon acorns. Some of these tribes could not ride on horse back, and many of them had never beheld the face of a white man. They live in holes in the ground, and go naked in mid winter. They are very slightly above the condition of the brute creation. They have no other occupation but to find food. These tribes live on the borders of the great desert between the Rocky Mountains and the Pacific Range, almost the whole of which country is volcanic and barren, south of the Columbia river, so far as explored. Capt. Fremont is now upon his third exploring tour in that country.—*Ev. Jour.*

## JUVENILE DEPARTMENT.

## CATCHING A WILD ELEPHANT.

When a child first sees an Elephant, he perhaps wonders how any man ever dared to go near enough to catch him. The back of an Elephant is as high as the top of a common door, and the large ones are taller yet, being sometimes twelve or thirteen feet high.

The Elephant is so heavy and strong, that it seems as if everybody would be afraid to go near him, especially when wild in the woods. He weighs as much as several horses or oxen; so that when the showmen are driving one to any place, if they come to a bridge, they look to see whether it is strong enough before they let him step on it; and if they think it will only bear a yoke of oxen and a cart, they prop it up, or else make him wade across the stream. They have to make a floor very strong indeed, before they let an elephant tread on it; and when they have strengthened it, it will sometimes bend under him like a crust of bread. A few years ago, an elephant killed his keeper without knowing it; for, as he was turning around, he accidentally pressed himself against the wall of the room, and broke his ribs,

The elephant cannot kick like a horse, nor catch anything with his claws, nor seize and bite much with his teeth. But with his trunk he can catch a tiger, and throw him up in the air, or throw him under his feet and trample him to death.

It is probable that the men who first caught elephants stood off at a distance, and thought how they might do it, a good while before they tried. In India and in Africa, they catch them in different ways. Sometimes in holes made in the ground and covered over; sometimes, it is said, by cutting a tree half down, against which they go and lean while they sleep.

But there is another way. Elephants are very fond of each other, and are almost always found in companies. In India the elephant hunters make a kind of pound, by driving strong posts into the earth round a piece of ground, leaving only a narrow gate. A tame elephant, trained as a decoy, then walks about making a loud noise: and when a wild one comes, the other gently touching him with his trunk, goes in at the gate. The other follows; and then the hunters close it. The wild elephant becomes curious when he finds himself a prisoner; and commonly grows milder when he finds he cannot get out. The tame elephant

treats him kindly, and by and by one of the hunters slyly slips a rope round his legs, and ties him fast.

—  
“*We are one.*”—All our country is our home. We should love every part of the United States, because it all belongs to our nation, as our house belongs to one family. If the people in a house quarrel, how unpleasant a place it will be to live in.

Many a person has had to leave home, and go to live in a strange house, because there was a drunken man or an ill-tempered woman in his family. Some boys have gone to sea because they were uncomfortable at home, or disgraced in their own town by some bad relation.

So, if the people of a country hate each other, and are always disputing, and calling each other by bad names, what will they come to? They will probably soon begin to fight, and the stronger party will conquer, and take away some of the others' rights.

The Bible, which is full of wisdom on all subjects, says, “A house divided against itself cannot stand.” I have heard of a family which was so much divided, that one began to take off a board from the house as his, then another took a timber; one claimed one part, and another another; and all began to pull away something.

Any body may imagine what must be the effects of such a foolish passion as that family were in. The walls must soon fall down, and if the family are not killed by the pieces, they must eat and sleep in the fields, for they will have no roof to cover them.

Now, if the children who are growing up should feel as if their home was only a little spot of land just around them, and bye and bye begin to say, “I care nothing about the people in the next towns and states, they would soon get into a quarrel, and perhaps the whole nation would be divided, and nobody would have any country or home left.

The United States of America is our house; and what a great, and convenient, and noble one it is! Some nations have large ones, but there is not a better one in the whole world. We, in the north part, have much colder weather than some of our family who have their abode in the southern rooms; but in some respects we are more favored than they.

We cannot look from our windows upon the great green prairies, or meadows of the



west: but our brothers and sisters who live there, would much like to see the great ocean, which is a still more magnificent sight. Some of them take the pains to travel over the Alleghany mountains, merely for the purpose of seeing how we work, and make cloth, books, &c., and bring up our children.

Some people who live together, go from one room to another to see if they can learn something useful, or do something kind to others. So we should do in our country. There is much for us to learn, and many friendly things we may do to our countrymen in other towns and states.

When we set out to travel, let us feel as if our country were like a large house, with plenty of convenient rooms for us all, and space enough to do every thing useful, and to allow us to move up and down wherever we please.

Let us recollect that we are all under the same family regulations, and that the rules must not be broken by any body, or else all will suffer. Let us remember that our fathers worked a great many years to get the ground, and then to get the stones and lay the foundation. They had a great deal of trouble too, in raising the walls, fitting the timber, dividing the rooms, and furnishing them.

Let us remember that the ground supports the foundation, the foundation holds up the walls, and they keep the roof from falling upon our heads.

Let us read the history of other countries, to learn how much better our fathers understood building a nation than any other people ever did; and how much others have suffered from bad plans, or bad rules, bad children, or bad neighbors.

Let us determine that we will try to keep every good thing in its place, just where the good old men put it, and never let any body take away a good stone from the foundation, or shake a sound timber from the walls.

There are twenty-six rooms in our house, called states, and each has a certain set of rules made to keep it clean and orderly. Nobody must break open another's chest, nor interfere with his work, nor use his chair without leave.

Then there is a set of rules for the whole house, which were agreed on by our fathers when they were at work laying the foundation. These rules are called the Constitution of the United States. The people in one room must not shut their

door so that any person from another room cannot open it, and go in and out when he pleases.

You or I can freely change rooms when we like, and live in the northeast corner or down in the south end, or in the large new rooms in the west wing, just as we think proper, if we will only mind the rules they have there. Or, we may walk up and down the entries and stairs, with things to sell, or merely to look on, if we do nobody any harm, and "turn to the right as the law directs," and mind the great laws of the house.

Now, some children have grown up in our country, who did not know all we have been talking of here. They were therefore not prepared to become good American citizens, but were selfish and ignorant. If they found a partition in their way, or a door that did not swing exactly so as to please them, (so to speak,) when they became men they wanted to take an axe, and knock down a wall or post, to make a change to suit themselves.

It was in vain to tell such ignorant people, who had not been to school to learn, and had not left their own rooms, that some of the great beams would be down upon their heads. They did not know there were great beams, nor that they were in one corner of a large, noble house, better than any palace that ever was built.

They had not read the Bible, or, at least, had not been used to minding it; and, therefore, were not disposed to do as they would be done by.

They had never read history, and therefore did not know that in Europe, and Asia, and other countries, there are ruins of many houses, which just such men as they pulled down upon the poor families in old times.

The best way to keep our house safe, is, to call the children now and then, and show them what a comfortable thing it is to have such good, clean, orderly rooms, good brothers and sisters, and such a tight roof and strong walls, and how dangerous it would be to dig away the ground under any part of the foundation.

Then, take a book of history or travels, which shows what poor houses and bad families they have in most other countries. Next, give them good biographies, that is, books which tell how persons have lived, and what they have done. These will teach the young what they can do, to make our home comfortable, and to make it more happy than it is.

## POETRY.

## THE LIFE CLOCK.

There is a little mystic clock,  
No human eye hath seen;  
That beateth on—and beateth on,  
From morning until e'en.

And when the soul is wrapped in sleep,  
And heareth not a sound,  
It ticks and ticks the live long night,  
And never runneth down.

O wondrous is that work of art  
Which knells the passing hour,  
But art ne'er formed, nor mind conceiv'd  
The life-clock's magic power.

Nor set in gold, nor decked with gems,  
By wealth and pride possessed;  
But rich and poor, or high and low  
Each bears it in his breast.

When life's deep stream 'mid beds of  
flowers,  
All still and softly glides,  
Like the weavelet's step, with a gentle beat,  
It warns of passing tides.

When threat'ning darkness gathers o'er,  
And hope's bright visions flee,  
Like the sullen stroke of the muffled oar,  
It beateth heavily.

When passion nerves the warrior's arm  
For deeds of hate and wrong,  
Though heeded not the fearful sound,  
The knell is deep and strong.

When eyes to eyes are gazing soft,  
And tender words are spoken,  
Then fast and wild it rattles on,  
As if with love 'twere broken.

Such is the clock that measures life,  
Of flesh and spirit blended;  
And thus 'twill run within the breast,  
Till that strange life is ended.—*Sel.*

## THE QUESTIONER.

BY ROBERT NICOL.

I ask not for his lineage,  
I ask not for his name;  
If manliness be in his heart,  
He noble birth may claim.  
I care not though of this world's wealth  
But slender be his part,  
If "yes" you answer, what I ask—  
Hath he a true man's heart?

I ask not from what land he came,  
Nor where his youth was nursed;  
If pure the stream, it matters not,  
The spot from whence it burst.  
The palace or the hovel,  
Where first his life began,

I seek not of: but answer this—  
Is he an honest man?

Nay, blush not now—what matters it  
Where first he drew his breath?  
A manger was the cradle-bed  
Of Him of Nazareth.  
Be nought, be any, every thing,  
I care not what you be,  
If "yes" you answer, when I ask—  
Art thou pure, true and free?

In your paper of the 28th May, there is a communication signed F. A. L., which says that you would gratify many of your readers, if you would have more enigmas, or something of the kind, in your paper. I thought I would try to make a few. So here is one. B. P. P.

## ENIGMA, No. 12.

I am composed of 9 letters.  
My 4, 3, 7, 8, is a busy traveller.  
My 9, 1, 2, 5, is what we often hear.  
My 1, 5, 3, 8, is used for fires.  
My 2, 5, 9, is an instrument used in agriculture, or it may be called a back breaker. B. P. P.

*Encouragement for small Farmers.*—In England and many other parts of Europe, large fortunes have been made by the farmers out of profits arising from the products of even less than fifty acres; and it should be remembered that very few of these men own the land on which they live. In some parts of England they pay a yearly rent per acre of £5, together with taxes of nearly or quite the same amount, and yet, notwithstanding these disadvantages, as we before remarked, many of them are wealthy men. What is the secret of their success? Why, their attention to the business in which they are engaged. They hire just as much land as they are able to manage, and they manage it correctly. Not one foot is wasted.

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